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Young

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 of
 The New Hebrides
 And Adjacent Groups.

By Robert Young.



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NEW HEBRIDES
AND ADJACENT GROUPS.

BY
ROBERT YOUNG
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of Darkness."



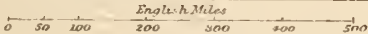
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NEW HEBRIDES & ADJOINING ISLANDS.



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THE MARTYR ISLANDS

OF

THE NEW HEBRIDES AND ADJACENT GROUPS.

“The isles shall wait for His law.”—ISAIAH xlii. 4.

THE Southern Pacific Ocean was discovered by the Spanish Navigator Magellan in 1520, and derives its chief interest from the innumerable islands with which, as gems, it is studded. Of these the New Hebrides form one of the groups, extending for over 400 miles in the direction from S.S.E. to N.N.W., being 1400 miles distant from the Australian continent, about 200 miles from New Caledonia on the S.W., and much the same distance from the Solomon Islands on the N.W. Of inhabited islands there are some thirty in all in the group.

Their existence was first discovered in May 1606 by Pedro Fernandez de Quiros, a Spanish navigator, who had accompanied, some years previous, as first pilot, Mendana, the nephew of

the Viceroy of Peru, by whom the Marquesas Islands were discovered.

The largest island of the group was the first to be sighted. He named it *Tierra Australis del Espiritu Santo* (the southern land of the Holy Spirit—in ignorance of its insular character). It is 70 miles in length by 40 miles in breadth. It possesses, towards its northern extremity, a splendid bay where hundreds of ships might lie at anchor. The port at the head of it was named by Quiros, *Vera Cruz* (the true Cross), while the broad rivers that flow into the bay on either side, he called respectively the Jordan and Salvador. Shortly after landing, Quiros proceeded to mark out the site for a city, to which was to be given the name of the New Jerusalem. This project, however, was not destined to be carried out. Misunderstandings arose both with the commander of one of the ships and with the natives, whom the Spaniards chose rather to intimidate than to conciliate, and some of whom were shot. In consequence, it was found necessary to leave the island. On his return to America, which he reached after suffering the greatest hardships, Quiros was most anxious to secure the means of fitting out another expedition, and with this view he proceeded to Spain. Arrived there, he made repeated representations to Philip III., describing in high-flown language the extent, beauty, fertility, valuable productions, and vast capabilities of

the newly-discovered territory. "The magnitude of these countries," said this vain navigator to his sovereign, "is as much as that of all Europe, Asia Minor, the Caspian Sea, and Persia, with all the Mediterranean included." *Espiritu Santo* was, in short, according to him, "the most delicious country in the world, the garden of Eden, the inexhaustible source of glory, riches, and power to Spain!"

"Notwithstanding," as stated by Duncan, "the feeble descendant of Charles V. was deaf to his entreaties; or, if he obtained some assistance, it appears to have been wholly disproportioned to the greatness of his enterprise. After having consumed several years in attempts to secure the means of carrying out his great project, he resolved to return to Lima, and with what means he had been able to collect, attempt a new voyage, but he never reached that city. Quiros died at Panama in 1614."

One hundred and fifty years elapse before anything further is done in the way of exploration and discovery in this particular part of the Southern Pacific. Bougainville, a French navigator, got, in 1768, nearly on the track of Quiros, discovering the islands of Aurora, Pentecost, and Leper's Isle, and thereafter sailing by St. Bartholomew's Isle (now known as Malo), between Mallicollo and *Espiritu Santo*—hence the passage came to be named Bougainville Strait.

Cook's Voyages.

It was reserved for the great English navigator, Captain Cook, in 1774, in the course of his second voyage, not only to discover the more southerly islands, but also to explore thoroughly the entire group. In that year he sailed twice through the different islands, and so accurate are his descriptions of the scenes, animate and inanimate, which then met his eye, that little or nothing has been left for correction by the voyager of the present day—which is more than can be said of our friend Quiros.

Quiros and the earlier navigators from popish countries generally have, in one respect, the advantage of Captain Cook. They may not have had a very clear understanding in theory, but they at least carried out in practice the doctrine so well laid down and so admirably illustrated by Livingstone that "the end of the geographical feat is the beginning of the missionary enterprise." Whatever value may be attached to the particular form of Christianity under which they had been nurtured, it is clear that the desire to extend its blessings to the inhabitants of the countries they undertook to explore—albeit, not unmixed with motives of worldly ambition—more or less found expression in the adventurous spirits of Columbus, Vasco de Gama, Magellan, Cortes, Pizarro, Mendana, and, as we have seen, of Quiros.

Hence we find in some cases popish priests accompanying the navigator—hence the erection of the Cross on newly discovered territories—hence, too, the names given to them. It must, however, be said that the proceedings of some of the Portuguese and Spanish discoverers who, acting under instructions from Rome, sought to FORCE Christianity, or what they called Christianity, upon the tribes they discovered, are deserving of strong reprobation. Magellan, for instance, in order to punish the inhabitants of one village who refused to become Christians, ordered the Spaniards to burn their village and build a cross on its ruins. With Captain Cook, on the other hand, the religious welfare of the natives formed no part of his programme. The object he had in view in his successive voyages was the advancement of scientific research and knowledge generally, *not* the imparting of even that to the benighted inhabitants, still less as preparatory to the introduction and reception of the Gospel. On the contrary, when referring to a wooden cross which had been erected on Tahiti by those composing an expedition sent by the viceroy of Peru in 1774, and to the introduction of Christianity to the island, he thus expresses himself: “It is very unlikely that any measure of this kind should ever be seriously thought of, as it can neither serve the purpose of public ambition nor private avarice; and, without such inducements, I may pronounce that it will

never be undertaken." No, certainly, the Christianisation of the heathen never would be undertaken by those who know of no higher motive than "public ambition" and "private avarice." But undertaken it was by men who not only had no worldly object to gain, but who freely sacrificed all that is usually held dear, even life itself, solely with the view of promoting the spiritual and eternal interests of the people. Yet did these voyages by our enterprising fellow-countryman excite great interest when published. They formed, however undesignedly on his part, important links in the chain of Divine providence by which the way was prepared for the blessings of the Gospel being in due time conveyed to the islands of the Southern Pacific, and among the rest to those of the New Hebrides. Indeed, it was these very narratives that kindled the first spark in Wm. Carey's mind, a spark which he sedulously fanned into a flame, the light of which has dispelled no small part of the heathenism of the world. Thus the same volumes that contained sentiments so strongly adverse to missions, furnished also the young shoemaker at Hackleton and the directors of the London Missionary Society with materials which served him and them in good stead when pleading, by voice and pen, in behalf of that sacred but long-neglected cause.

Formation of the Islands.

The New Hebrides group were thus named by Captain Cook from the resemblance of some of the islands to those off our own western coast, the configuration of the mountains reminding him especially of Skye.

The islands of the Southern Pacific are formed either by the working of coral insects or by volcanic agency. These coral insects are of microscopic minuteness, but there are myriads of them constantly at work. They have the power of separating the lime from the water, which, being mixed with animal matter, the islands are slowly built up—so slowly indeed, that in the opinion of scientific men, thousands, it may be tens of thousands, of years must have elapsed ere those great masses of coral which abound in that continent of water could have been formed. The islands thus formed are flat, rising only a few feet above the surface of the water. Those of volcanic origin are, as might be expected, hilly and mountainous—the mountains rising to a height of several thousand feet.

The New Hebrides belong, for the most part, to the latter class, though coral reefs also abound; but in all the islands of the group the volcanic rock is the chief feature. Several show distinct marks of burnt-out craters. At present there are only three volcanoes in action—viz., on Tanna in

the south, and Lopevi and Ambrim in the north. The most active one is that on Tanna, which has been discharging its lava since its discovery by Captain Cook in 1774, and no doubt long before that time. It is said that from its crater may be seen a pillar of smoke by day, and a pillar of fire by night—the latter serving the purposes of a lighthouse.

Except that the coral reefs are on a smaller scale, and do not surround the islands, as for the most part they do elsewhere in the Pacific, the New Hebrides present to the eye of the visitor the same grand outline—an outline that never fails to arrest attention and to furnish writers on the islands with no end of material in praise of their scenery. There is the same diversity of hill and dale—stupendous mountain and rocky precipice, the same variety of verdure, including the deep, rich foliage of the bread-fruit tree, the oriental luxuriance of the tropical pandanas, and the lofty and graceful cocoa-nut grove,—the same prodigality of nature as regards the fruits of the earth, a prodigality that seems at first sight to afford an excuse for indolence, there being, in addition to those already named, yam and taro, the banana, the papaw-apple, the chestnut, the sweet potato, the custard-apple, the pine-apple, the orange, the sugar-cane, arrowroot, pumpkins, melons, beans, &c.

William Ellis, who was identified with the

earlier missions to the South Seas, and who was intimately associated with John Williams, thus describes the scene, and its effect upon him:—“Often,” he writes, “when either alone, or attended by one or two companions, I have journeyed through some of the inland parts of the islands, such has been the effect of the scenery through which I have passed, and the unbroken stillness which has pervaded the whole, that imagination, unrestrained, might easily have induced the delusion that we were walking on enchanted ground, or passing over fairy lands.” In like manner he describes—“the long, rolling billows of the Pacific, extending sometimes, in one unbroken line, a mile or a mile and a-half along the reef, arrested by the natural barrier of coral, often rising ten, twelve, or fourteen feet above its surface, and then, bending over it their white foaming tops, form a graceful liquid arch, glittering in the rays of a tropical sun, as if studded with brilliants. But before the eyes of the spectator can follow the splendid aqueous gallery which they appear to have reared, with loud and hollow roar they fall in magnificent desolation, and spread the gigantic fabric in froth and spray upon the horizontal and gently broken surface of the coral.”

Mary Lundie Duncan thus refers to the islands of the Pacific:—

“Calm on the bosom of the deep
 A thousand beauteous islands lie ;
 While glassy seas that round them sleep
 Reflect the glories of the sky.

“How radiant 'mid the watery waste
 Their groves of emerald verdure smile,—
 Like Eden-spots, in ocean placed,
 The weary pilgrim to beguile.

“Alas ! that on those lovely shores,
 Where earth and sky in beauty shine,
 And Heaven profusely sheds its stores,
 Man should in heathen bondage pine.”

Thus much in the way of general introductory remark.



First Attempts to introduce the Gospel.

Though by the mouth of Isaiah it had been prophesied that “the isles shall wait for His law,” and a greater than he had declared that “the gospel of the kingdom shall be preached in all the world for a witness unto all nations,” the islands of the New Hebrides had long to wait ere the Gospel was preached unto them. The first attempt to introduce it was made by John Williams, who stands conspicuous among the missionary heroes of modern times. The spirit which actuated this noble man may be gathered from a passage in one of his letters to the Directors of the London Missionary Society, written in

1823, six years after his arrival in the South Seas:—"A missionary," he wrote, "was never designed by Jesus Christ to gather a congregation of a hundred or two natives, and sit down at his ease, as contented as if every sinner was converted, while thousands around him, and but a few miles off, are eating each other's flesh, and drinking each other's blood, living and dying without the Gospel. For my own part, I cannot content myself within the narrow limits of a single reef."

Accordingly we find him labouring successively, and with many tokens of the Divine blessing, at Tahiti, Raiatea, the Hervey Islands, and Samoa, the ruling passion with him ever being to push on to the unevangelised islands. But though those just named afforded, one would have thought, abundant scope for his energies, his mind had been occupied for fifteen long years or more with the project of carrying the Gospel to the New Hebrides. On 3rd November 1839 he preached his last sermon on Samoa, the subject of discourse on that occasion, singularly enough, being from the words in the twentieth chapter of Acts, "And they all wept sore, and fell upon Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more." The scene, it is said, was affecting in the extreme; and, as if coming events had cast their shadows before them, and he felt its oppressive gloom creeping over him, he went forth dejected

and weeping. Never before had his family seen him thus, and they "wondered and held their peace." In the evening of that memorable day some of the brethren met at their friend's house to commend him and his enterprise to "the God of the sea and of the dry land." At midnight, in company with Mr. James Harris, who was voyaging for his health but had resolved to devote himself to mission work, he embarked for the New Hebrides, bidding his partner, children, and friends a last and long farewell. When nearing the islands Williams wrote, "This evening we are to have a special prayer-meeting. Oh! how much depends upon the efforts of to-morrow. Will the savages receive us or not? I am all anxiety, but desire prudence and faithfulness in the management of the attempt to impart the Gospel to these benighted people, and leave the event with God. I brought twelve missionaries with me; two have settled at a beautiful island called Rotuma, the ten I have are for the New Hebrides and New Caledonia. The approaching week is to me the most important of my life."

On the following Sabbath morning the little missionary band stood close under Futuna, which Williams described as "one large, high, rugged mountain, with, in many cases, perpendicular cliffs reaching to the sea." But, after some friendly intercourse with the chief, and the expression of a hope that ere long the way might be opened for

settling teachers there, they made for Tanna, and on the morning of Monday the 18th they found themselves in the beautiful bay of Port Resolution, having on the west a ridge of low mountains extending from the volcano to the sea, and a fine sandy beach sweeping round its southern and eastern sides. In the course of the negotiations with chiefs and people that followed, Williams and his party were once and again in imminent danger, but their conciliatory mode of dealing with the natives was attended with the desired result. They succeeded beyond their most sanguine expectations in settling their teachers among them, insomuch that Williams records in his journal on that Monday evening, "This is a memorable day, a day which will be transmitted to posterity, and the record of the events which have this day transpired will exist after those who have taken an active part in them have retired into the shades of oblivion."



Eromanga.—Massacre of Williams.

Having remained at Tanna until the afternoon of the following day in order to inspire confidence, they proceeded northwards to Eromanga, the most degraded, treacherous, and cruel of all the islands of the group. Though not free from anxiety as he approached its shores, Williams, encouraged by

the friendly reception he had met with at Futuna and Tanna, was in the main hopeful, feeling as if the grand object for which he had so long planned and prayed was now on the eve of being realised. Notwithstanding, in the course of conversation with Mr. Cunningham, one of the missionary party, on the morning of the eventful 28th, he confessed that he was oppressed to such a degree with the magnitude and importance of the enterprise, that he had passed a sleepless night. Nor need this excite surprise. The feelings of hope and fear, in their relation to the grandest object that can occupy the mind of man, had that night reached a climax, and were sufficient to banish sleep from the eyes. The wonder would rather have been had it been otherwise.

The story of what followed is no doubt familiar to many, but I am unwilling to have any break in the narrative by omitting it. Shortly after the conversation referred to, the whale-boat was lowered, Williams entered and was followed by Cunningham, Harris, Captain Morgan, and four hands. On reaching the head of the bay, Williams sought to gain the confidence of some natives who had run along the rocks after the boat by a distribution of beads and fish-hooks. Observing a large stream flowing through a valley between the mountains, and being anxious to ascertain whether the water was fresh, they gave the chief a boat-bucket to fetch some, which he did. The

sight of some boys playing was regarded as a favourable sign, though the absence of women was remarked upon by Captain Morgan as a somewhat suspicious circumstance. A landing was effected; and a distribution of cloth having been made among the natives, all three walked up the beach for about seven hundred yards, Harris first, Williams and Cunningham following, and then turned to the right alongside of the bush, where they were hid from the sight of those who had remained behind in the boat. Captain Morgan, supposing that they had found favour in the eyes of the natives, also stepped on shore, and proceeded up the beach in the direction taken by his three friends. Williams, as he went along, was repeating the Samoan numerals to a crowd of boys, one of whom was repeating them after him—while Cunningham was picking up some shells and was just in the act of putting them into his pocket, when a savage yell was heard and Harris was seen rushing out of the bushes. The next instant Harris falls in the stream, and is beaten to death by the clubs of the savages. Cunningham took in the situation at a glance and with his utmost speed made for the boat, at the same time shouting to Williams to do the same. The men in the boat, seeing something was wrong, gave the alarm to Captain Morgan, who jumped into the boat at the same instant with Cunningham—the latter of whom narrowly

escaped being clubbed by a savage, who was in close pursuit after him. Williams, alas! was not so fortunate. Instead of making for the boat, he ran down the beach into the water, intending, it is supposed, to swim to the boat. The beach being both steep and stony, Williams no sooner got down into the water than he fell, and in attempting to regain his footing, received several blows on the head from the club of a savage. He was immediately joined by others, who completed the horrible tragedy. Not content with beating the life out of him with their clubs, a whole handful of arrows was stuck into his body. Even the boys took a fiendish pleasure, as the lifeless body lay on the ripple of the beach, in beating it with stones, until the waves dashed red on the shore with the martyr's blood. Such is heathenism, and so closed the career of one who had sounded its depths and was fired with the holy ambition of rescuing its victims from their deep degradation by carrying to their shores the glad tidings which proclaim peace on earth and goodwill to men.

It should however be remarked that some white men had previously visited the island in search of sandal-wood, and being opposed by the natives, a son of the chief, among others, was murdered. The massacre of Williams was doubtless an act of revenge in retaliation for the wrongdoing of others.

Williams' Massacre followed up.

What now as regards future action? Must the undertaking be pronounced a hopeless one, and are these islands to be left in the undisturbed possession of the prince of darkness? The dictates of mere wordly wisdom would have answered in the affirmative. But a higher wisdom prevailed. Retire from the field! Nay the death of Williams only furnished Christian men with an additional incentive to a renewed attack upon this citadel of the enemy. No sooner did the sad tidings of what had happened reach Samoa, than the question, who will take up the fallen standard? was at once responded to by the oldest missionary, on condition that, should he in like manner fall in the attempt to settle native teachers on Eromanga, another would be willing to take his place. Accordingly, in May 1840, six months after the death of Williams, the Rev. T. Heath proceeded to carry out his noble but perilous resolve. Having settled two Christian Samoan teachers on the low coral island of Aniwa, he afterwards succeeded in leaving other two on Eromanga. All honour to them for thus taking their lives in their hands! The position of the teachers, however, was trying in the extreme. They were so badly treated, and had such privations that, but for the kindness of a friendly native, who for five months supplied them with food by stealth, they would certainly

have perished. When, therefore, the mission vessel called at the island in the following year, and their circumstances became known, it seemed a simple necessity to remove them.

Meantime, the news of the massacre created a profound sensation in this country, and was the means of drawing the eyes of the Christian world towards this cannibal group, and resulted in the appointment by the London Missionary Society in 1841 of Messrs. Turner and Nisbet, with instructions to settle on Tanna, which island was reached in the following year. It was a joy to them to be able to report the safety of the Samoan teachers; but the prospects of the Mission were far from favourable, for Dr. Turner added, "We had not been twenty-four hours on shore before we found that we were among a set of notorious thieves, perfect Spartans in the trade." After seven months spent there with their young wives in the earnest but fruitless endeavour to conciliate the natives, they were forced to betake themselves to Samoa, as the only way of assuring their safety. During a period of seven years efforts were made from time to time by agents of the London Missionary Society to carry the Gospel to these islands, the trials which the Samoan teachers had to endure being many and great. On two occasions, especially, they narrowly escaped being murdered. Previous to 1848, only one case of hopeful conversion occurred to cheer these devoted men during their long night

of toil. Not until that year, when there appeared to be some good prospect of the work being carried on by others, did the missionaries of that honoured Society retire from the field.



Presbyterian Churches enter the Field.

John Geddie, a Presbyterian Minister in Prince Edward Island, arrived at Samoa in October 1847, accompanied by his wife and four children; and in May of the following year, along with a Mr. and Mrs. Powell, from Samoa, they took possession of Aneityum, for Christ. At first all went tolerably well. Teachers were settled in the five districts into which the island was divided, and buildings were in course of erection. But after a time, a marked change in the bearing of the people occurred. It excited the worst fears of the missionaries. On inquiring, the mystery was explained. It appeared that the missionaries had, in ignorance, disregarded certain superstitious customs of the people, such as the taking of cocoa-nuts from trees on their own land, which nevertheless were all under *tabu* for a great feast; the taking of coral from the reef to make lime for their buildings, the demons, who were supposed to have their abode near the mission premises, and to have smelt the burning coral, being very angry with the natives for allowing the unhallowed offence

the building of a chapel on a small eminence behind the mission premises, and the enclosing it with a fence, thus shutting up a path by which some other demons were accustomed to pass from the mountain to the sea. Such are samples of the charges brought against the missionaries. They, of course, pleaded ignorance of the *tabu*, but agreed to respect it in future. An assurance was given that similar respect would be paid to the coral, and they only begged to be allowed to burn a kiln, already prepared, so that the work on hand might be completed. And an open path was to be left for the demons when taking their constitutional down to the sea. In this way the matter was amicably arranged. But such things were constantly occurring, and the missionaries required to walk very warily, as otherwise the club or spear might at any moment do for them what they had done for others.

Towards the close of 1849, the Geddies, who were now left alone with the Samoan teachers, discerned some faint rays of light amid the darkness. They were the harbingers of the coming day. In the course of the following year, there were some cases of decided conversion. Three of the parties thus brought in, commenced on the Sabbaths to do some itinerating work among their heathen fellow-countrymen. But the powers of darkness were not to be dislodged from their stronghold without a desperate struggle.

On the contrary, they disputed every inch of ground. As the truth slowly made way, so grew the opposition in intensity. Thus we read of some of the native Christians who had gone to a heathen village being attacked with stones and spears, and having to flee for their lives; of Mr. Geddie more than once narrowly escaping being murdered; and of his large new church being burned to the ground, preceded by a somewhat similar attempt in the darkness of night, in the case of the mission-house, the lives of the mission-family being saved by a hasty flight from the burning house. But for the friendly interference of the chief on that side of the island, who behaved nobly throughout, the inflamed passions of these savages would have carried them to further extremities. This state of things, causing constant and painful anxiety and strong faith on the part of the missionaries, continued almost without interruption until 1859, when the last heathen district in the island yielded to the power of the truth. Thereafter the seed that had been sown in tears bore a harvest of joy and gladness.

About this time the Rev. (now Dr.) John Inglis,*

* The New Hebrides was the special field taken up by the Reformed Presbyterian Church of Scotland, under whose auspices Dr. Inglis originally went out to the Southern hemisphere. Since the Union of that Church with the Free Church of Scotland, in 1876, the Mission has been maintained by the latter body, its efforts being concentrated on the islands of Aneityum and Futuna.

who had been settled in 1852 at Anamé, on the other side of the island, went to visit Mr. Geddie, and took with him the principal chief of his side of the island. This man, named Yata, had been a great warrior, and a notorious cannibal. He had not been on that side of the island for years, and when he entered the church he met a chief named Nimtiwan, whom he had been wont to meet in battle. Dr. Geddie says, "I wondered how they would act now, and oh! how delighted I was to see these two men come out of the House of God with their arms round each other! I could not help calling the attention of brother Inglis to the scene, and saying, 'See what the Gospel hath wrought!'"*

Bishop Patteson, on visiting Aneityum, even as early as 1856, thus wrote regarding its changed condition: "All looked as comfortable as if this island had for centuries been the rendezvous of traders and missionaries. Scarcely could one credit the fact that eight years ago there was not one Christian upon it."

The two main instruments in the Christianisation of the island, as has been indicated, were

* "Nimtiwan lived to over eighty years of age. Until within a few days of his death, he continued the daily reading of the Bible and private prayer. He died on 14th December 1888, trusting in Jesus as his Saviour; and the Rev. J. H. Lawrie conducted the funeral service on the very day he left Aneityum, on his return to Scotland on furlough.

Drs. Geddie and Inglis, both of whom were animated by the spirit of the pioneer martyr, John Williams. Nor did their wives display less of the quality of Christian heroism. Both proved singularly helpful to their husbands in the furtherance of the work, more particularly in preventing the strangling of widows, and in saving the lives of, and training for usefulness, the female children. Alas for the condition of such children in these heathen islands, as elsewhere! Fathers might often have been seen carrying about and nursing their sons—NEVER THEIR DAUGHTERS. On one occasion a woman gave birth to her third daughter in succession. On learning that it was a daughter she cried out to the women around her, "Oh, kill it! kill it!" The women, happily, were Christians, and her request was not complied with. On another occasion a man came to Dr. Inglis to borrow a spade. Being asked what he was going to do with it, he replied, to dig a grave, in which to bury his child. When did the child die? inquired the missionary. "Oh," he said, "it is not dead, but it is dying." By request the child was brought to Mrs. Inglis, and under her careful nursing soon recovered. By many such acts these two devoted women saved not a few lives, alleviated much suffering, and gained great influence over the mothers and the female population generally.

It is worthy of note too, as recorded by Dr. Inglis in his admirably written work, "In the New Hebrides," that at the close of the first eight years residence in Aneityum there were on his side of the island 1900 natives. Of that number little more than a 100 professed Christianity when he went there, and wore any European clothing. Before the end of those years, all these 1900 heathens had renounced heathenism, were professing Christianity, and were wearing more or less of European clothing—a recognised badge of Christianity—and almost every one of those 1900 garments worn by the natives had passed through the hands of Mrs. Inglis.

Still further, it is an interesting fact that the first arrowroot made in the New Hebrides for export was made by Mrs. Inglis. She learned the art of making it from a Rarotongan teacher; and as she was very thorough in all that she did, so she was resolved that the new industry should be of the finest quality possible. Accordingly, that grown in Aneityum is unsurpassed. It has proved most helpful to the Mission, from £2000 to £3000 having been realised from the sale of arrowroot contributed by the natives. The expense of carrying the Aneityumese Bible through the press—a herculean task, successfully performed by Drs. Geddie and Inglis, aided by the Rev. Joseph Copeland, formerly missionary, of superior gifts,

at Futuna*—was entirely met from this source. The semi-heathen island of Futuna has, under Dr. Gunn's influence, recently followed suit, the natives there having contributed for the last two years, on an average, about 500 lbs., yielding some £25 a-year, which goes to meet the cost of printing the Scriptures in Futunese.

Dr. Geddie died in Geelong in December 1872, and a wooden tablet at the back of the pulpit in the church at Anelcauhat, Aneityum, presented by friends in Sydney, bears an inscription, in which the following occurs—"When he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathens." This unique sentence was suggested to Dr. Steel of Sydney by what is recorded of Gregory of Cesaræa—that when he went to that city, there were only seventeen Christians, and when he died there were only seventeen heathens.

Dr. Inglis returned to this country in 1878, after thirty-three years' missionary labour, of which eight had been spent in the first instance among the Maorics in New Zealand, and in ministering to the Presbyterians in Auckland.

A considerable number of teachers, trained on Aneityum, have been usefully employed on other islands of the group under the superintendence of missionaries.

* Resigned on account of health, and now acting as editor of the *Sydney Presbyterian*.

Eromanga Reoccupied—More Bloodshedding.

To return to Eromanga. It's a long cry from this island in the sunny south to Nova Scotia. But the cry, "Come over and help us," reached the ears of the Rev. George N. Gordon, then completing his studies in the Presbyterian College at Halifax. When followed up by the question, "Whom shall I send, and who will go for us?" there came from him the ready response, "Here am I, send me." Full of zeal for the salvation of the perishing, with a splendid physique, and able to turn his hand to almost anything, Gordon was just such a man as Williams would have heartily welcomed. Accompanied by a like-minded wife, he landed on Eromanga on 17th June 1857. Notwithstanding trials not a few, caused mainly by a chronic irritation kept up among the natives owing to the unscrupulous conduct of the sandal-wood traders at Dillon's Bay, on the west side of the island, the work, during the first four years, progressed with some measure of encouragement. In 1861, the island was visited by a great hurricane. This was followed by the introduction of measles by a trading ship, causing the death of many. The superstitious natives blamed the missionary for these troubles, and formed a plot to take his life. One day, while engaged in building a new cottage on the heights, a thousand feet above

Dillon's Bay, having sent away the men who were assisting him for thatch, a heathen came to him saying he wanted medicine. Gordon went to get it. On the way, nine natives, who had been lying in ambush, sprang out and clubbed him to death. His wife, hearing the noise of their yells, went to the door to ascertain the cause. On inquiring, she was told by one of these natives it was the boys at play. Turning round to look, she was laid low by a blow from his tomahawk. Friendly natives buried the martyrs on the banks of the river near where Williams and Harris fell twenty-two years before; and good Bishop Patteson arriving soon after, he went to the grave and read the burial service over it.

Again the cry, "Come over and help us," was heard and responded to by James D. Gordon, a younger brother of the martyred missionary. On the completion of his studies at Halifax he went out, nothing daunted, to the blood-stained shores of Eromanga. For eight years he laboured in the island, for a time at Dillon's Bay, and afterwards at Portinia Bay, on the opposite side, his place at the former station being occupied by the Rev. James Macnair, who arrived from Scotland in 1866.

Mr. Macnair's career was one of exceptional interest. He was emphatically a self-made man. Having been employed as a youth in the delivery of letters at Dunoon, his natural energy and excel-

lence of character were such that, on a vacancy occurring some years after in the office of post-master there, Sir Rowland Hill, then Secretary to the Post Office, and the renowned author of the penny postage system, in response to a memorial largely signed by the inhabitants, gave him the appointment, it being one of the distinct conditions of the same that no Sabbath work was to be done. Sir Rowland, having afterwards taken up his summer quarters at this much frequented watering-place, was surprised, on going into the post-office one day, to find Macnair poring over Bagster's Greek New Testament. The conversation that followed made a deep and lasting impression, and indeed was the beginning of a warm friendship between the two, which was continued until the death of Macnair. Although it was an unprecedented thing for the post-office authorities to do, they, on the advice of Sir Rowland, consented to his attending the Arts and Theological Classes during the college sessions, and engaging the services of a trustworthy substitute during the months he was thus occupied. Such, briefly, were the circumstances in which providentially Macnair was enabled to prepare himself for the work on which his heart was intensely set, the making known to the heathen the unsearchable riches of Christ.

It is the testimony of those who knew him best that courage, downright earnestness, thorough-

going honesty, indomitable energy, along with unselfishness, guilelessness, loveliness, and a quite singular faculty of securing the confidence of the natives, were among Macnair's characteristics. These traits soon made their mark upon the Eromangans, some of whom were by his means brought under Christian influence.

After four years' devoted labour, Macnair's health, which had never been robust, entirely failed, and he died in July 1870, a martyr in spirit, if not in deed; his removal being greatly lamented, especially by the Christian natives.

To return to James D. Gordon. The young missionary was privileged to carry forward the work of Bible translation begun by his brother, to be the pioneer missionary on the large island of Espiritu Santo, and eventually to win the martyr's crown. In March 1872, while engaged in the Mission-house at Portinia Bay in revising the translation of the Acts of the Apostles, having just finished the story of Stephen's death, a native called and asked for an empty bottle. The bottle was brought, and on Gordon handing it to the native, the savage with his tomahawk struck him a deadly blow. With the murderous weapon sticking in his skull, Gordon staggered from the verandah into the room, where he fell lifeless. The murderer having secured his tomahawk, made a hasty flight. As in his brother's case, James Gordon's life was taken in revenge for the death

of a child, of which he was believed to have been the cause. Those natives whom he had been instrumental in bringing to the knowledge of the truth, bore him to the grave which he himself, in anticipation of an early death, had previously marked out, and made great lamentations over him.

For the third time the old cry was heard in Nova Scotia—all honour we gladly say to that Colony! On this occasion the response came from the Rev. Hugh A. Robertson, who hastened, in 1872, to raise aloft the blood-stained banner. His labours there have been attended with marked success. The church members now number 190, of whom 33 are employed as teachers on their own island, while others have gone to assist in mission work on heathen islands, as is done by the Aneityumese, the congregation giving evidence of its appreciation of the blessings received by a very substantial contribution, year by year, of arrowroot for the support of the Gospel. It should be added that in the church at Dillon's Bay, erected about ten years ago, is a Memorial of the martyrs, gifted to the Mission by the Christians in New South Wales.

Nor did the native Christians escape the rage of the heathen. Not only Eromanga, but Aneityum, Tanna, Efaté, and other islands, also have among them their martyrs' roll in the case of some, and a noble record of steadfast adherence to

the Gospel in the midst of murderous plots and attacks on the part of others.



Present Condition of the Islands.

Other islands and labourers merit attention. We can only refer to one of the latter. Few missionaries have laboured more devotedly in these islands than the Rev. John G. Paton. For a number of years he made most self-sacrificing efforts to secure an entrance for the Gospel on the island of Tanna, spoken of as a black spot, and one of the hardest to work and win for Christ. But after many hardships and hairbreadth escapes, of which, in his recently published Autobiography, he has furnished an intensely interesting record, he was compelled, sorrowfully and in circumstances of extreme personal danger, to leave it. Having afterwards settled on the island of Aniwa, he has there, by God's blessing, achieved marked success, so much so that Aniwa is now ranked as one of the christianised islands.

Of the *thirty* inhabited islands embraced in the New Hebrides group, several are wholly Christian, while others have been partially christianised. The larger islands to the north have only recently been occupied by missionaries. In particular, the Rev. J. Annand, missionary of the Canadian Church, has been transferred from Aneityum to the south

of Espiritu Santo, the largest island of the group. Owing to the great diversity of languages, six additional missionaries, at least, are required before the whole field can be brought under Christian teaching.

And what, does the reader ask, is the character of the Christianity? Is it of a genuine type? Does it influence the daily life? Have the natives, as the result of embracing it, been raised to a higher platform in the scale of civilisation? In reply, it has to be acknowledged that there is not a little that is disappointing. Their faith and steadfastness and general consistency of conduct are far from being all that one would desire. There is in the Church much of the feebleness that is characteristic of infancy, and a sad tendency on the part of some to relapse into former heathen practices. But, notwithstanding, and keeping in view the depths of heathenism out of which they have so recently emerged, and the evil example of some white traders, the reality of the change effected by the Gospel upon the character and outward life of the people is patent to all impartial observers. Many illustrations might be given. Let the following suffice.

Forty years ago a British ship was becalmed off the shores of Efaté. The ground swell drove her ashore. She struck on a sunken rock, and was wrecked. The entire crew of twenty-three, with the exception of one boy, having been massacred,

were distributed among the villages, their bodies being cooked and eaten by the savages.

Thirty years afterward, another British vessel was wrecked during a hurricane near the same place. There were 150 labourers on board, bound for the sugar plantations in Fiji. All were got safe on shore but very few provisions were saved from the wreck. The captain might have maintained a few with what food he had, but with such a number he knew not what to do. In this dilemma, the Rev. J. W. M'Kenzie assembled the natives, and explained to them the condition of the strangers who had been cast upon their shores. The result was that ninety of the helpless, shipwrecked crew were taken in three equal proportions to the villages of Eratap, Erakor, and Pango, where, without either pressure or promise of reward, they were for four weeks housed and fed by the natives; some of those who treated them in this Christian manner having picked the bones of the former shipwrecked company.



The S.P.G. Society and its Missions.

The honoured name of Bishop Patteson having been referred to, it is fitting that some particulars should be furnished respecting the Mission with which for sixteen years he was identified.

Dr. A. G. Selwyn, first Bishop of New Zealand,

feeling a strong desire to carry the Gospel to some of the unoccupied islands of the South Seas—for he, as did also Bishop Patteson, made it a rule not to interfere with the labours of other Churches or Societies—set sail in 1847 on a voyage of inspection. A second voyage was undertaken in 1849, the islands specially visited on each occasion being the more northerly of the New Hebrides group, the Banks and Solomon groups, and the Santa Cruz and Swallow Isles lying between the latter. As these islands were found to be very unhealthy for Europeans, during at least a portion of the year, he decided to make Auckland in New Zealand the base of operations, where accordingly he founded a preparatory Training College.

The system adopted by the Bishop was that of regularly visiting the islands referred to in the healthy season, and of inducing some of the natives to allow their sons to accompany him on his return voyage to Auckland, in order to receive there a suitable education and training—the youths being taken to and from their island homes each healthy season until the completion of their educational training. This mode of operations, which is somewhat analogous to that adopted by the Universities Mission in East Central Africa, but is quite exceptional in the Southern Pacific—is not approved by many. But the special reason for its adoption has to

be considered, and the object contemplated appears to have been in some measure accomplished. As a further outcome of his voyages, there was established an Australasian Board of Missions for the conversion and civilisation of the aborigines of Australia and the natives of Melanesia. Bishop Selwyn's success was largely due to the circumstance that he, like Macnair, had a wonderful art in securing the confidence of the natives. In a very large degree also he won the esteem and affection of the Presbyterian Missionaries, by whom the remembrance of his labours is still warmly cherished. His friendliness and helpfulness were indeed quite marked. Thus, when Dr. Inglis was arranging in 1852 to leave Auckland for Aneityum, Bishop Selwyn, most kindly, at much personal inconvenience, conveyed him and his wife, with their furniture, &c., thither in his Mission Schooner. Year after year he called at the island when on his way north, these visits being always greatly appreciated; and one year when pleading the cause of the Melanesian Mission at Dunedin, Wellington, and Auckland, he made a special appeal to his Scotch friends in these towns for aid on behalf of the Mission on Aneityum, and as the result gladdened the hearts of Drs. Geddie and Inglis by putting into their hands no less a sum than £103. This he supplemented by a contribution of £60 in the following year from Dunedin and Auckland. A

similar substantial gift was afterwards presented to Mr. Paton by the good Bishop. Such friendliness was, in a small way, warmly reciprocated. Meeting on one occasion the Bishop's son (the present Bishop), in Dunedin, Dr. Inglis through him invited the Sabbath school children of the Episcopal Church to go down to the wharf, see over the *Dayspring* Mission Ship, and get a cocoa-nut each. The invitation was gladly accepted, and by arrangement carried out, to the no small delight of the children.

In 1855 Bishop Selwyn was joined by John Coleridge Patteson, who was consecrated Bishop of Melanesia in 1861. With characteristic self-denial and enthusiasm, Bishop Patteson carried out the plan of operations adopted by the apostolic pioneer of the Mission, its head-quarters being in 1867 transferred to Norfolk Island, lying midway between New Zealand and the New Hebrides, where, aided by the Rev. R. H. (now Dr.) Codrington, the natives were prepared, as they still are, educationally and industrially, for active service in the islands to the north.



Massacre of Bishop Patteson.

When in the Santa Cruz Archipelago, in the Mission Schooner, *Southern Cross*, on the 20th September 1871, Bishop Patteson made for the

coral reefed island of Nukapu, in the Swallow group. Four days previously, he wrote expressing the hope that, *if it were God's will*, he might be permitted to begin work among these wild but energetic islanders. He was, however, afraid that some outrage had been committed there by one or more vessels, and that he *might* be exposed to considerable risk on this account. His fears, alas! were only too well grounded. On nearing the island four canoes were seen hovering about, two others joining them shortly afterwards. As the natives recognised the Bishop, and appeared to be friendly, he desired the boat to be lowered, and entered it with a Mr. Atkin and three Christian natives, taking care as usual to provide himself with a good supply of presents. On reaching a part of the reef two miles from the island, the natives in the canoes were anxious that the boats should be hauled up on the reef, but as this was not agreed to, two men proposed to take the Bishop into their boat. He landed on the beach and was soon out of sight. Meanwhile the boat with the crew had been drifting about with the canoes for half an hour, when the natives in the latter shot off their yard-long arrows, which unhappily took effect, Mr. Atkin's shoulder being pierced by one, the cap of a second being pinned to his head, while a third "lay in the bottom of the boat 'trussed,'" as an eye witness describes it, "with six arrows in the chest and shoulders."

Atkin, notwithstanding that he was thus sorely wounded, insisted on going back in search of the Bishop. He feared the worst. Hours elapsed before the reef could be crossed. A canoe drifted towards the boat, no native being visible in it. It contained only a large bundle wrapped in matting. On lifting it up there arose a yell from the shore. It was the Bishop's lifeless body! "The placid smile was still on the face; there was a palm leaf fastened over the breast, and when the mat was opened there were five wounds, . . . one evidently given with a club, which had shattered the right side of the skull at the back, and had destroyed life instantly and almost painlessly; another stroke of some sharp weapon had cloven the top of the head; the body was also pierced in one place; and there were two arrow wounds in the legs, but apparently not shot at the living man, but stuck in after his fall, and after he had been stripped, for the clothing was gone, all except the boots and socks." Such, to human understanding, was the sad termination of a life of singular consecration to the missionary cause.

It is generally, and with good reason, believed that the Bishop's death, as in the case of Williams, was in revenge for five native men in Fiji who were known to have been kidnapped from Nukupa by unscrupulous traders, though probably superstitious fear of further injury at the hands of the

white men had also something to do with it. To the same cause or causes the murder of Commodore Goodenough, in one of the bays of the Santa Cruz Archipelago, is to be attributed.

Whatever may be thought of their mode of carrying on mission work, Bishops Selwyn and Patteson rendered incalculable service to the grandest of causes by their fine missionary spirit, and by the manner in which they braved the perils, not of the deep only, but of savage life. A cathedral has been erected on Norfolk Island as a memorial of the Martyr-Bishop and the Commodore.

Dr. Codrington having refused the episcopate, the Rev. J. R. (now Dr.) Selwyn, a son of the pioneer Bishop, was consecrated to the Melanesian See in 1877. By last accounts the Christian population of Norfolk Island numbered 500, of whom 160 were communicants.



Outstanding Difficulties.

The more outstanding difficulties that the missionaries to the New Hebrides and neighbouring groups have to meet and overcome, as these have been stated by Dr. Inglis, may be thus summarised:—

1. The first arises from *the deep degradation of the natives*, of which ignorance, superstition, savage cruelties, including infanticide, beating of wives,

tribal wars, and all the vices and abominations of heathenism, form the staple.

2. *The unhealthiness of the climate* is a constant source of trouble. The deadly malaria lurks unseen in every valley, swamp, and thicket, and, as the result, fever and ague prevail more or less in nearly all the islands, affecting white men and natives alike.

3. *The number of languages* is a further serious hindrance. In the New Hebrides group, for instance, not fewer than *twenty* different languages are spoken, each one differing from the rest as much as English does from Gaelic, or Latin from Greek. Even on opposite sides of the same island such differences in certain cases are to be found. In the Papuan languages the names for the same object are different on the several islands, and even the construction of the languages is not always the same. They abound in concrete terms. The words are hard, long, and full of consonants; even the numerals are different—thus,

	Aneityum.	Fotuna.	Tanna.	Eromanga.
1.	Ethi.	Tasi.	Riti.	Sai.
2.	Ero.	Rua.	Kuru.	Duru.
3.	Eseij.	Toru.	Kahar.	Disil.
4.	Emanowan.	Fa.	Kifa.	Mindivat.
5.	Ikman.	Rima.	Krirum.	Sukrim.

4. Not the least formidable certainly of the difficulties has arisen from what Dr. Inglis well describes as "*the operation of an unsanctified*

commerce." First came the lucrative but debasing sandal-wood trade, said wood having been collected, in Eromanga especially, by gangs of natives in the employment of unprincipled white men, and shipped by the latter to China, to be burnt by the Chinese before the images of their gods. This trade, which, it has been said, was steeped in human blood and indescribable vice, being practically exhausted, there followed the no less iniquitous *labour*, or, to speak more correctly, *kidnapping* traffic, the responsibility of which lies at the door of the planters in Fiji and Queensland, and to suppress which the British Parliament some years ago passed a special Act. Speaking generally, the traders of the present day are, happily, of a somewhat higher type than those of former years. Still another threatened evil in the same untoward direction has to be named—that, namely, of the liquor traffic, which, it is devoutly to be hoped, may not be permitted to decimate still further these fair islands.

But the difficulties, although certainly not less than in most other heathen fields, are not insuperable. As Dr. Inglis well observes, we have already set our feet on the necks of some of the most formidable of them, and have overcome them; and time, and patience, and perseverance, and well-directed effort, with the blessing of God, will accomplish the rest.

Mission Vessels.

In addition to the *Southern Cross*, which plies among the more northerly of the Islands of the New Hebrides, the Solomon, Santa Cruz, Banks, and other groups in connection with the Church of England Mission (S.P.G. Society), the *Day-spring* performs a similar service to the Missions on the more southerly of the New Hebrides Islands, under the care of the Presbyterian Churches of Scotland, Canada, Victoria, New South Wales, South Australia, New Zealand, Otago and Southland, and Tasmania. In the absence of roads, railways, tramway cars, coaches, canals, horses, post offices, telegraphs, and the like, the service thus rendered by these brave little ocean crafts, which can be fully appreciated only by those who are dependent on their periodical visits, is as beneficent as it is indispensable. The time has come for the latter Mission Vessel—a three-masted schooner of 160 tons—being supplemented, if not superseded, by one with auxiliary or full steam power, for which, in response to the Rev. J. G. Paton's fervent appeals, the necessary funds have been provided by the young people of the Presbyterian Churches in Britain and Australia.

Heathenism in the New Hebrides dies hard. Satan is loathe to let his captives there go. But

he does not retain undisturbed possession ; and the Evangelised Islands, like the Fiji group, once a hell upon earth, are earnestly of the coming triumph of light over darkness, and righteousness and peace over abounding wickedness and strife. The Scripture cannot be broken, and there it is written by the finger of Inspiration that the abundance of the sea shall be converted unto Him in whom all the families of the earth are to be blessed.

List of Missionaries connected with New Hebrides Missions.

Missionary.	Appointed.	Location.	Supported by
Rev. J. W. Mackenzie, .	1872,	Efaté, .	} Pres. Ch. of Canada.
„ Hugh A. Robertson, .	1872,	Eromanga, .	
„ J. Annand, M.A., .	1873,	Espiritu Santo, .	
„ James H. Lawrie, .	1879,	Aneityum, .	} F.C. of Scotland.
Dr. Wm. Gunn, .	1883,	Futuna, .	
Rev. John G. Paton, .	1858,	Aniwa, .	} Presby- terian Ch. of Victoria.
„ D. Macdonald, .	1871,	Efaté, .	
„ T. W. Leggatt, .	1886,	Malekula, .	
„ Alex. Morton, .	1886,	Do., .	
„ Alex. H. Macdonald, .	1888,	Do., .	
„ Wm. Watt, .	1869,	Tanna, .	} Pres. Ch. of New Zealand.
„ Peter Milne, .	1869,	Nguna, .	} Pres. Ch. of Otago.
„ Oscar Michelsen, .	1878,	Tongoa, .	
„ Robert M. Fraser, .	1882,	Epi, .	} Pres. Ch. of Tas- mania.
„ Wm. Gray, .	1882,	Tanna, .	} Pres. Ch. of South Australia.
„ J. D. Landels, .	1886,	Malo, .	} Pres. Ch. of New S. Wales.

Note.—The Missionaries belonging to the various Churches have formed themselves into a Mission Synod, which meets annually “to make arrangements for the sailing of the Vessel, for selecting Mission Stations, for settling Missionaries, for sanctioning the printing of Translations, and generally for transacting all necessary business connected with the Missions.”

Books relating to the New Hebrides.

- Life of Rev. John Williams, by Rev. Eben. Prout ; London, John Snow, 1843.
- Life of Bishop Patteson, by Charlotte M. Yonge ; London, Macmillan & Co.
- Mr. W. E. Gladstone's "Gleanings." Art. on Bishop Patteson.
- The New Hebrides and Christian Missions, by Rev. R. Steele, D.D., Sydney ; London, James Nisbet & Co., 1880.
- Life of Rev. John Geddie, D.D., by Rev. G. Patterson, D.D. ; Toronto, 1882.
- In the New Hebrides, by Rev. John Inglis, D.D. ; Edinburgh, T. Nelson & Sons, 1887.
- John G. Paton, an Autobiography ; London, Hodder & Stoughton, 1889.
- Memoirs of Rev. S. F. Johnston, Rev. J. W. Matheson, and Mrs. Matheson, by Rev. G. Patterson, D.D. ; Philadelphia, 1864.
- The Island Mission, Reprinted from *Mission Life* ; London, Wm. Macintosh, 1869.
- The Martyrs of Polynesia, by Rev. A. W. Murray ; London, Elliot Stock, 1885.
- The Bible in the Pacific, by the same ; London, Nisbet & Co., 1889.
- A Year in the New Hebrides, by F. A. Campbell ; Geelong, 1874.
- Polynesia : Outline Missionary Series, by Rev. S. J. Whitmee, F.R.G.S.
- Missions Bibliothek : Last Part, by Rev. R. Grundemann, D.D., Morz, Germany : also French Translation of the same, published by Mons. Fischbacher, Paris.



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